

(行發日五十回一月每)

可認物便郵種三第日一月七年八十三治明

# THE KOREA MISSION FIELD.

VOL. VI.

SEOUL, KOREA, 15, JAN., 1910.

No. 1.

## THE COMING KINGDOM.

It is coming, it is coming ! its signs are all around,  
Heaven is vocal with its music, earth is thrilling to the sound.

No matter when we listen, no matter where we look,  
We can hear it, we can read it as in an open book.

The times are big with portent, and our pulses leap and bound,  
While the very air is tingling with the secret it has found.

For the King at last is coming to occupy His throne,  
To redeem His chosen people, and to reclaim His own.

And all the hosts of evil are preparing for the fray,  
For a last, fierce, bitter, struggle against that final Day.

And all the hosts of Jesus have heard the trumpet call,  
He is marshalling His armies, our King who conquers all.

The young are seeing visions of a glory all untold,  
The seers are dreaming dreams as in prophetic days of old.

All Heathendom is moving and lifting up its head,  
And a mighty army rising from the dry bones of the dead.

For the power of God is on them, to undo the chains of Death,  
And the slain to day are living, with the impulse of His Breath.

I can hear His stately steppings and I know 'twill not be long  
He shall find me girded, watching, upon my lips a song.

A song of glad thanksgiving for the wonders of His grace,  
For the glories of His coming, for the vision of His face.

For a place beneath His standard, for a portion of His cross,  
For His calling, and His service, that is gain, what'er the loss.

So, comes He in the morning, or when the night shall fall,  
Let Him find us waiting, watching, for the rapture of His call.



**PUBLISHED MONTHLY** at Seoul in the interest of all the Evangelical Missions in Korea.  
**EDITED** by LILLIAS H. UNDERWOOD.

**ANNUAL SUBSCRIPTION**, including postage, one *year*, or 50 cents gold, or 2/1 English  
 Currency.

**SINGLE COPIES** 10 *sen*, three of same issue for 25 *sen*.

**SUBSCRIPTION** may be sent to

Dr. A. R. LEONARD, 150 Fifth Ave., New York, Rev. J. E. McCulloch, 34  
 Public Square, Nashville, Tenn. or R. O. Rejner, Business Manager, Seoul.

## NEWS OF THE MONTH.

First copies of the specially prepared Gospel of Mark for use in the campaign for a million souls, reached us on Nov. 29th. They are small, exceedingly clear type with words well spaced, and will, we believe, prove attractive everywhere, the price one *sen* is so low that they will be accessible to all. Each one contains a pledge to carry and read daily a portion of Scripture. Let us pray God's blessing on the little book as it goes out all over this country on its holy mission.

News has lately been received of the death of Mrs. Ladd of Portland, Oregon. Her life has been a real benediction to many. Mrs. Ladd gave the money for the Caroline A. Ladd hospital in Pyeng Yang, and was always a liberal contributor to missions.

Outside of her own family none will mourn her loss more, or remember her more tenderly than her friends in Korea.

Mrs. Dr. Saranton returned to Korea early in November bringing her three daughters and two young lady friends.

Seoul station (Presbyterian) had Thanksgiving dinner all together at Yun Mot Kote, when the engagement of Miss Annie Heron to Mr. Gale of the American Consular service, in Peking, was announced. Miss Heron has only been out a little over a year, and while she has the heartiest good wishes of all, her loss will be sorely felt.

Commissioner Higgins of the Salvation Army arrived in Seoul on Nov. 23rd. On the evening of his arrival he met a number of the older missionaries at the home of Miss Pinder, with whom he was staying. With her usual delightful hospitality this kind lady had arranged a little dinner in order that no time should be lost in bringing the Commissioner in touch with experienced workers. Right here we cannot but speak a word of appreciation of this Christian woman, who has come here to help, in the one way she can, the work of missions. Already we should not know how to do without her, and her home always open.



homeless missionaries. With the large number of people now passing thru the capital, such a home is almost indispensable.

Miss Pinder's is as "homey," and cheerful as Miss Pinder herself. We extend her a cordial hand of fellowship.

A baby daughter was born to Mr. and Mrs. Harrison of Mokpo, on Oct. 30th, 1909:

The sad news of the death of Mr. Sawtell of Taiku, of typhoid fever came to us on Nov. 18th. Mr. Sawtell was one of the new missionaries. He was appointed to the newly opened station of Andong where work is opening so phenomenally, and his loss will be a sore one to the already stricken company at Taiku.

The following cutting from the *Chicago "Interior"* tells the good news that American churches are beginning to realize, for themselves a truth which has been in practice in Korea for years, and which has been one of the chief causes under God for the rapid growth of the Korean church:—

"TWENTY-FIVE THOUSAND SERMONS;

TWENTY THOUSAND OF THEM BY LAYMEN.

That's the record made every Sunday by the Wesleyan Methodist denomination of England.

To Americans, used to thinking of preaching as entirely the business of professional ordained ministers, such a tremendous overplus of lay effort in that particular line seems startling.

*But it is a safe prophecy that before American churches make themselves equal to the task of turning the nation to Christ, they must get along to a point where lay preaching will be a great deal more of a commonplace to them than it is now to the Wesleyans of England.*

That the force of ordained ministers available to-day is insufficient for even the established pastorates of the various denominations, is a familiar complaint. If posts already occupied are kept manned, not one of the denominations can muster enough ordained men besides to make a general advance into the unoccupied places.

*Now to meet that need there is just one way out for the churches, and that is to encourage lay preaching."*

The graduating exercises of the M. E. Nurses' Training School, took place at the First Methodist Church, of Seoul, Chung Dong on Friday, Dec. third at eight P.M., 1909. The program was as follows:—

CHAIRMAN, DR. SCRANTON.

ORGAN VOLUNTARY ... ..	Miss Shields.
INVOCATION ... ..	Chun Moksa.
ADDRESS ... ..	Chairman.
SONG ... ..	Ewa Students.
ADDRESS ... ..	Bishop Harris.
SONG ... ..	Dorothy Hoggard
PRACTICAL DEMONSTRATION ... ..	Nurses.
PRESENTATION OF DIPLOMAS ... ..	Supt. Nurses.
CAPPING... ..	Graduate Nurses.
PRAYER... ..	Dr. Noble.
DOXOLOGY.	
BENEDICTION... ..	Sen Moksa.
GRADUATE ... ..	Mrs. Ellen Kim.



## NOTES FROM THE STATIONS.

## KANGAI.

Mrs. Blair writes as follows—On Oct. the 6th our gentle little one eyed cross eyed Ni See knocked softly on our gate about midnight and said "Moksa! Moksa! Look over at your house." We knew in our dreams there could be only one reason to look there at that hour of night, and when we opened our eyes, the deep red pillar rising behind the gate house confirmed our fears. Mr. Blair flew to the fence and it was with great relief, we learned that it was only the workshop.

But, owing to the heavy rains of the summer the burning of tile had been seriously delayed and of course that meant that the finishing work in the houses could not be done, to say nothing of the staining and warping of such wood work as had been put in place as the brick work went up, and the framework of the roof. So the carpenters had spent all their energy preparing the doors, windows, flooring, base-boards, etc. for the two houses and all had been stored to dry in the workshop.

Toward the last of September by dint of using wooden tile on part of the house, and the earthen tile on the rest, there were only a few places left where the plaster washed out whenever it rained, the carpenters were able to get most of the finishing wood into place in the Kate Gamble Cottage, though some of the most important pieces were still in the workshop. The upstairs flooring of the house for Dr. and Mrs. Mills had also been laid, and half a dozen windows fitted. All of the rest of the wood work for their home was in the quang.\*

There were also several valuable tools in the tool box, three feet from the open front of the shop, belonging both to the carpenters and to the missionaries.

When the fire was discovered it was burning with such violence that it was impossible to rescue this box which one man could easily have pulled out under ordinary circumstances.

The workshop was built with a kan floor under one corner where the Chinamen slept while building the brick walls, and where two watchmen were asleep after working till ten o'clock in the house. Back of this was a sort of bin full of lime which had unfortunately air slaked because of the rains. Men in town saw the fire creep from the fire place across the front of the workshop, but supposed the watchmen were burning the shavings and went their way. It was not long before the dry litter on the floor of the workshop was ablaze and the fire progressed so rapidly that the men in the kan escaped with difficulty.

The lime was reburned and has been doing its duty nobly ever since.

You can guess how distressed we were. Dr. and Mrs. Mills were due from annual meeting in a couple of days eager to superintend the

\* Work shed.

finishing work in their home. Not only was the work of months undone but it seemed at first as though the wood could not possibly be replaced before spring. Japanese who were building were having greatest difficulty obtaining material.

But the brethren rallied to our aid as they always do. The night of the fire some of the men went to every Christian home and woke the people up to knowledge of our distress.

The Japanese soldiers, too, turned out in a body to help us.

When Mr. Blair was in his deepest distress one of the church officers came and said, "I know where we can buy a large supply of coffins." What good news! A coffin means a board not quite long enough to make a door frame for Dr. Mills,\* a foot and a half wide at least, and thick enough to cut several boards.†

Here was a large supply of partly seasoned wood.

Another good friend came with considerable wood of another sort up his sleeve, and so it went till nearly enough was obtained to make up for what was lost. Not quite so good of course as that which had been drying all through the rainy season.

The carpenters went right to work with a splendid spirit, the Executive Committee have been most generous and helpful, and now we are all quite cosy and comfortable. Dr. and Mrs. Mills living in the upstairs rooms of their house are envying the carpenters who work by their fire place in the rooms below, which promise to be so delightful, and Mr. and Mrs. Blair in the Kate Gamble Cottage, like which there is no other so lovely, so sunshiny, so all that could be desired. And wee baby Mary getting rosier every day in her lovely sun porch.

### PYENG YANG.

Mrs. Wells writes—The Union Girls' Seminary, Methodist and Presbyterian, under Misses Snook and Haines, has begun its sixth session with an attendance of about 160 pupils. Two graduates of the school and one under-graduate assist in teaching. Recently a sum of 3,600 *yen* was received towards a new building, and work will doubtless begin in the spring.

The Academy and College for boys gives good reports for a full year. There are 550 pupils. Besides the regular faculty Mr. McCune of Syen Chun and Mr. Bernheisel, are assisting at the present.

The Bible Institute for women, directed by Miss Best, is doing good work. Miss Best reports her work for the last month as follows: "I've held two country classes of a week each. The first was at Chasan where we have taught a class each year for about ten years. Fifty-six women were enrolled, many of whom have attended former classes. A class for new believers was one of the encouraging features and furnished proof that the church, although it has been passing

\* Over 6 feet tall.

† These are kept for years ready for the owner's death.



through the fires of temptation, and has been laboring under discouragement the past year, is still growing and performing its work.

The second class was held at Whang Ju, Yang San Kol. It was attended by 120 women, about one-third of whom could not read and had come for the first time to a woman's class.

There are a great many villages near Yang San Kol and Christians in nearly all of them. The town itself is Christian, with the exception of *four families*. Within the last year or two the village has witnessed quite a growth. A good many people who wanted church and school advantages for themselves and children have moved into the town and built houses in one section of the village.

The Sunday we spent there, at the afternoon service, a Japanese school teacher was received by the Elders and leaders as a catechumen. The Koreans were very happy to have him signify his purpose to become a Christian."

From Mr. W. L. Swallen of the same station comes the following—"We shall want many thousands of the special gospels up here, the idea—of the million this year—is taking with the Koreans. The division of territory is effected in my circuit and everybody is rejoicing over it. The Lord through the Holy Spirit has gone before and prepared everybody for the change, so that we had nothing to do but to stand still and see what the "Lord was doing."

Think of suddenly telling hundreds of Presbyterians they must henceforth be Methodists and *vice versa*, in America! What a "*yahdon*" my countrymen!

Miss Butts has been spending most of the fall in the country with a couple of Bible women holding Bible classes in the mountain villages.

### CHAI RYUNG.

Rev. Wade Koons writes as follows—Mr. Kim of Chai Ryung City has just built a new house, and when the Pastor was calling in the neighborhood, he stopped to admire it.

Pastor: "Mr. Kim, this is a fine house, but is not a living-room sixteen feet by twelve pretty large for a family of three people?"

Mr. Kim: "One might think so, if this house were built *only for me to live in*, but the fact is, that we have no house in this ward large enough for more than thirty five to meet in for the weekly neighborhood Prayer-Meeting, and so I have built this large room, in which fifty or sixty may gather. Then too you know, we have many guests from other places for the Bible Study Classes, and this will make it possible for me to entertain as many of them as I want."

### SEOUL.

Sai Mun An congregation are rejoicing in the fact that their new church is now going up. The contractor is Mr. Harry Chang. The new edifice will hold about twelve hundred people. About 3,000 *yen*

were subscribed in one day. On Sunday November the 28th fifty-eight new members were received into this church by baptism and forty-six catechumens were also enrolled.

The South-gate congregation was organized into a church on Nov. 21st, when twenty members were received by baptism, fifteen were enrolled as catechumens, and thirteen were received by letter from other churches.

Mr. Clark who has just returned from the country, tells of one place where he was exceedingly anxious to have them raise money for a helper for that district. But they were very poor and there seemed no way, till at last they were asked how many would give the receipts of one day's work to God. So one and another promised, the shoemaker would make shoes one day for Jesus, the carpenter would cut and saw, the laborer would carry his loads and so on, when lo, the money was all raised for a helper for the year. When we remember how so many of them live from hand to mouth, such giving means taking it out of food and fire:

At one of the "mun-taps" held recently, a woman who wished baptism, was asked how often she prayed, "Alas! I have no good place in which to pray" was her sad reply. Quite true, only one living and sleeping room for the whole family, but the Korean deacon was not a bit at a loss. "What, don't you know about Jonah?" he asked. "*He* prayed in the whale's belly, you surely have a better place than that."

#### TAIKU.

A new comer writes,—We arrived at the close of the rainy season (early Sept.) but it is wonderful how soon we get accustomed to our new surroundings, and think of nothing but our main work. That is the one thing that does not grow old. It makes a tremendous appeal to a man to have a delegation come every few days from places seventy miles or more away, asking when the missionary is coming to teach them—and he cannot go, for he does not know their tongue. Such delegations came to our house this fall from the territory belonging to An Dong station, which is to be opened next summer (D.V.). This territory contains almost four hundred thousand people, among whom we have the only Protestant work, and this was to be manned by Mr. Welbon, who has been in Korea nine years; Mr. Sawtell, who has been here two years; and Mr. Crothers and Dr. Fletcher, who came out this year. This ratio of one missionary to one hundred thousand people has convinced me that we have not yet too many missionaries, at least in this part of Korea.

The second week in October Mr. Welbon and Mr. Sawtell started on their first and last trip together to this region. Three weeks later Mr. Sawtell returned home so weak from fever that he fell off the horse twice on the way. In spite of all that could be done for him, he passed away from us, leaving but one man who knows the language



to reach four hundred thousand people. Mr. Sawtell was a Westerner—a graduate of Omaha Theological Seminary, and was the strongest man of Taiku station, physically. He was an ideal man for the pioneer work of a new station far from a railroad.

What makes us feel our loss most, from the point of view of the work, is the fact that we do not have to spend months and years of waiting before the people are willing to hear us, but right now there is a great wave of interest in Christianity in this region. Around An Dong reside very many of the Yang Bans, the ancient aristocracy of Korea, who have hitherto been the hardest class of all to reach. They were fairly well off in this world's goods, and were self-satisfied morally, so there was little that appealed to them in the gospel. For some reason they have suddenly realized their need of something which they think is to be found in Christianity. Perhaps their ideas are not as clear as they might be as to what the gospel offers, but the point is that they are not only willing, but anxious to be taught the Bible. Past experience teaches us that such opportunities do not remain forever.

Two native helpers went up from Taiku last summer to stay two weeks, and remained a month, teaching from the Bible and hymn-book alone, and having audiences numbering as high as six hundred. Four months later two other helpers visited the same places and found that some groups had a regular attendance of two hundred. A book store has been opened in An Dong which is self-supporting, and is doing a valuable work.

Such a great movement as this toward Christianity is naturally accompanied with some opposition. Mr. Erdman's colporteur has had his books scattered about several times when he was preaching in the market-places, and once he was beaten by a fellow Korean. Another time a local official beat with a club those who were listening, but did not touch the preacher. In one of the villages a Yang Ban who had become a believer had his house burned down by those who opposed Christianity, but his fellow believers rebuilt it, furnishing both work and material. Mr. Kim, from near An Dong, who has been Mr. Sawtell's language teacher, feared to go home on certain days because his father would command him to engage in certain acts of heathen worship, and he did not like to disobey his father, yet would not worship other gods. Most of the persecution in Korea is by the family of the believer, who fear that their spirits will not be worshipped after their death.

The working of God's Spirit has been especially manifest among us recently in the smoothing over of difficulties of long standing in certain churches. In a church in one of Mr. MacFarland's circuits there had been two factions for a long time whose bitterness had absolutely prevented any spiritual life there. He summoned the leaders of both sides to be present at a meeting at which he intended to talk on the Christian duty of forgiveness. None of the members of one



faction appeared, so the talk was not given, but another summons was sent them. In the evening one of this side came to the meeting, so Mr. MacFarland gave his talk, but without apparent effect on this man. The next morning as he was leaving the town, escorted by several of the loyal members, he met the leader of the opposing faction, who said he was just coming to meet him, but nevertheless showed signs of going on. He was persuaded to return to his house, and there they talked the matter over. Mr. MacFarland urged that they should not argue as to which was in the right, but forget the past and be friends. They said again and again, "It is no use, we can not be reconciled." Finally they knelt to pray over it, and then with strong crying and tears the main mischief-maker confessed his sin, and asked forgiveness of God and those he had wronged. In three other churches troubles as serious have been solved by the Spirit.

At a recent communion in the local church there were over a dozen baptized, and over fifty received as catechumens. This brings the roll of catechumens to over five hundred, while there are about one thousand whose names are on the roll of regular attendants. On these books is kept a record of the attendance of everyone at the four weekly meetings of the church. There have been established this fall two branch Sabbath Schools which will in time grow into separate churches. At the Thanksgiving service they took up a thank-offering both in money and in kind. Like the disciples of old, we are interested especially when a local city official subscribes 30 *yen* (\$15.00), but doubtless the Lord was as much or more pleased with the gifts of a few handfuls of rice, beans, or sesame. The children had a prominent part in the exercises of this day, and acquitted themselves well, at least so it appeared to one who could understand scarcely a word they said. The tunes they sang could not be recognized by an American, but according to Korean ideas of music they were probably an improvement over the original.

### WORK IN MOKPO AND THE ISLANDS.

Mr. McCallie writes—The islands off South Chulla embrace four whole counties and some two hundred and thirty odd are inhabited. I estimate there are about nine hundred villages and some thirty-five thousand houses.

I have just recently made one tour of six weeks to the borders of Kyung Sang Do visiting over thirty islands, and in most making the "Good News" known for the first time, Rom. 15 : 21.

With my native assistants during the past year, we have made one hundred and fifty visits to nearly ninety islands and some five hundred villages.

We distributed thirty thousand sheet tracts, and sold some five thousand volumes of literature, as New Testaments, hymn-books, Gospels, catechisms, etc.

Dr. Forsythe has been most assiduous in literature distribution,



especially among the boatmen who flock into Mokpo in great numbers from all the islands and the coast counties. I have everywhere been most favorably impressed with the large opportunities, but also with the sad fact that wherever the modern trend of events has penetrated, the people are more difficult to reach.

In most Korean villages there is a cleared space with shade trees and a number of large stones where sacrifice is offered to the Spirits. After a tiresome tramp these places are most welcome, and after a brief rest we start a rousing Gospel hymn which soon draws a crowd to whom is preached the old, old story of Jesus and His love for sinful men.

Thus we go from island to island, and village to village, and our Lord's life as he travelled among the villages of Palestine becomes more real and vivid. I celebrated the second anniversary of my arrival in Korea with my first communion service, and as I think of the holy joy and happiness of that day, I know how true is the Master's promise of a hundred fold reward even in this life.

That night, as I had fallen and sprained my knee, some members of the church secured a chair and tenderly carried me down to my boat on their shoulders. Tho I left four brothers at home, I thank our Saviour for the fulfillment of his promise when he said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold *now in this time*." Haven't I again and again everywhere I go, had them offer me all they had! Nothing is too good for the Moksa, but it is ever the best room for him, the fattest chicken, the newest eggs and the whitest rice.

Time and again have I been fairly besought to come out and live with them.

When contemplating a dangerous trip this summer, an old grandmother above seventy years old came and laid an affectionate hand on my shoulder and urged me not to take the risk.

Thank God we have a Saviour who keeps his promises to the very letter. On one of the southern islands before I had held examinations for baptism, they had established three strong groups on two neighboring islands. Last summer a gentleman came into Mokpo from one of the islands bringing a sick wife, and while she was receiving treatment, he became interested in Christianity and was daily instructed by members of our local congregation. A short while back I visited him in his home and rejoiced to find him earnest and zealous in his new faith, and I soon look for a group there. This is only one of many instances where the medical work opens the way for the evangelistic. At one place I visited for the first time last fall, we found only a mere handful of believers meeting irregularly on Sunday in a very poor room in a small out of the way village.

To-day there is a nice building centrally located in a cluster of four villages and there are sixty on the church roll. More than numbers there is, I believe, a nucleus of real genuine repentant believers. On another



island they are remodelling their third quarters within the year, capable now of seating two hundred, but each time before they can finish, it becomes entirely too small; so in another village only a mile away they are erecting a nice new church building. Everybody gets out and works with their own hands and *not one sen have they asked from me*. These people have entered right into the million movement and promise to put a Gospel in every house next year. They have a good school of some fifty boys. Many such instances could be related but these suffice to show how God is making the isles to rejoice, Ps. 97:1. One year ago there was only one church and less than half a dozen groups, while now there are seven churches with either baptized members or catechumens and twenty-five or more unorganized groups where they are keeping the Sabbath.

Our medical work has grown steadily and clinics now average fifty to sixty. Miss Emily Cordell has been transferred from Chunju to the medical work here.

Mr. and Mrs. Harrison, *nee* Miss Edmonds have come here from Kunsan. Mr. Harrison is associated in the local work with Yoon Moksa, one of our recent graduates from Pyeng Yang. The people as well as the foreigners are very much pleased with him. Our local congregation has grown steadily now averaging seven to eight hundred; the men alone filling the church and the women the boys' school building which has only recently been built of stone in foreign style. The congregation has enthusiastically entered the "Forward Movement" and have organized into groups of ten for personal work and house to house visitation, Acts 5:42.

In the recent examinations thirty-six were baptized and about the same number received into the catechumenate. Branch Sunday schools are being organized and neighboring villages systematically visited. The boys' school is very flourishing with one hundred and thirty-five enrolled, sixty-three of whom work for their board. In the girls' school there are about fifty enrolled. Our work is flourishing and the opportunities greater than ever, for all which we are most profoundly grateful to our loving Heavenly Father.

### Mrs. M. F. SCRANTON.

In a Methodist parsonage at Belchertown, Mass. on Dec. 9, 1832, Mrs. Mary Fletcher Scranton was born. Her father, Rev. Erastus Benton, was a member of the New England Conference, and a brother, Rev. Josiah T. Benton was later a minister in the same Conference. Rev. S. O. Benton, a nephew, is now a member of the same Conference and Recording Secretary of the Board of Foreign Missions of the Methodist Church.

She was married to William T. Scranton of New Haven, Conn., a



manufacturer. In New Haven the son and only child, Dr. W. B. Scranton was born and here in '72 Mr. Scranton died.

Mrs. Scranton continued to reside in this place and her active interest in missionary work was such that she was for some years Conference Secretary of the Woman's Foreign Missionary Society.

After Dr. Scranton completed his college course at Yale, mother and son moved to New York where Dr. Scranton took up his studies in the medical school. Here Mrs. Scranton's active interest in Missionary work continued and later when Dr. Scranton opened practice in Cleveland, Mrs. Scranton accompanied him, mother and son finding a Church home in Euclid Ave. Methodist Church. In these new surroundings Mrs. Scranton took the same active part in all Church and Missionary work. When she laid down her activities in the home Church it was to take up the work at the front. In the fall of '84 Dr. W. B. Scranton was the first appointee of the Methodist Board to the newly opened Hermit Kingdom. The officers of the Woman's Foreign Missionary Society learning of the appointment, urged Mrs. Scranton, who purposed accompanying her son, to accept the responsibility of being their first representative there. Because of her age she had great hesitancy about accepting the appointment, but the ladies prevailed and at fifty two years of age she became their pioneer worker in Korea.

This first party of Methodist missionaries included Mrs. Scranton, her son Dr. W. B. Scranton, wife and eldest daughter, and Rev. H. G. Appenzeller and wife. The ladies of the party tarried in Japan for a short time but on June 6th, '85, Mrs. Scranton landed in Chemulpo.

At that time no foreign food-stuffs including even potatoes and flour could be purchased in Korea, and the cereals which they providently brought with them from Japan moulded and were rendered unfit for use during the rainy season which shortly began. The physical hardships were not the most difficult to endure of those pioneer experiences. The suspicious attitude and the misunderstandings of the people cannot be understood or even imagined except by those who experienced them.

Mrs. Scranton's missionary work began in an attempt to secure girls-pupils for the school which she came to found. Korea did not include the education of women in her working plans of life. On the contrary they should not study if home-life was to continue peaceful and prosperous, thought our neighbors of the "Hermit kingdom." Hence her first pupil was the little daughter of a typhus fever patient whom they found lying outside the city wall—the little girl lying on her mother's breast. The mother was the first patient in the hospital, the daughter the first scholar in the school. At the close of the first two years the school had an enrollment of seven or eight pupils. Such was the beginning of the splendid boarding school now known by the name of Ewa Haktang, (the school of the pear blossom), the poetic name being given it by the Korean Emperor himself.

Mrs. Scranton also founded day schools at Sang Dong, Mutchinai,



Suwon and Tokogai, and at the time of her death was a director of Lady Om's Chin Myeng girl's school the manager of which is Mrs. Mary Whang, one of the first pupils at Ewa. Dr. Esther Kim Pak of Pyeng Yang is another of those early pupils. Other pupils have gone out as teachers and Christian leaders among the needy women of Korea.

Evangelistic and educational work were equally emphasized by Mrs. Scranton. She founded the work among the women in the three large M. E. churches in Seoul. Of these three the work in Sang Dong was the last to be begun. The church services in the last mentioned place began with five men. The women would not come. These men came to Mrs. Scranton asking her if she could not do something to secure the interest and attendance of the women of their households. Never thinking of her own personal discomfort Mrs. Scranton left the mission home and for a week or ten days took up her residence in several small rooms on the present church property. Those who have been the objects of curiosity know how the women would flock to see the strange foreigner, and thus the women were won for the Master. From that day to this women have not lacked for numbers in Sang Dong.

Age and the physician's advice prevented her travelling in the country as much as she desired. For some years she made one yearly trip travelling long distances, one of these trips being four hundred miles in length. When over seventy years of age she was in the country for more than one month continuously. The women whom she met and taught at that time, speak lovingly and in terms of highest appreciation to those whose work it is to visit and teach them now. One day last winter Mrs. Scranton learned that the Sang Dong day school was in need of an English teacher. Immediately she decided to supply that need by going daily until the teacher could be provided.

Mrs. Scranton was strongly confident that what the girls and women needed most, was the teachings of the Gospel and the knowledge of the efficacy of prayer, and she spent her life in inculcating these teachings in the hearts of the women and girls of Korea. Her marvellously youthful spirit was characterized by sympathy and enthusiasm. She entered into the sorrows, problems and successes of others to a remarkable degree, not only sharing the burden, but sending the workers back to the work with fresh courage for the task. She spent herself for others.

The nurse who attended her during her last illness marvelled at her patience in suffering. A prayer, a verse of a hymn, a text of Scripture helped her to swallow the distasteful medicine or the repellent food. Her love and thought for those who served her manifested itself in consideration not only for their physical welfare but for their souls.

Only three days before her paralysis, at her request, she partook of her last Communion with the family servants and several other native Christians most closely associated with her in the work. After lingering a few days longer she responded to the summons home in the early morning of Oct. 8, '09.

Mrs. Scranton was beloved by all classes. On the day of the

funeral, an hour before the body was removed from the house a palace official came in to pay his last respects, bowing to the floor three times before the casket in which she lay. The Koreans thought she must have been a queen in her own country so queenly was she. That she was queen in their hearts was evidenced by the thousands of both sexes and of all ages and stations in life who followed her body five miles to its last resting place overlooking the Han river.

At the funeral service one of the pioneer missionaries gave a glimpse of one of Mrs. Scranton's first Sunday afternoons in Korea. The small missionary party climbed the beautiful South mountain from which outlook the great city of Seoul lay spread out below them. It was Mrs. Scranton who called the party to prayer asking God to grant an entrance to the Gospel. How God has answered beyond all they asked or thought!

In a personal letter Bishop Harris said of her,—“Her name will never perish in the annals of the Korean church. In a singularly true sense she is the Mother—founder and builder of this Church and has had much to do in fostering the new spirit of Korea.”

The writer cannot soon forget the grief of Sarah, a faithful Bible woman who loved Mrs. Scranton only second to her Lord, for it was Mrs. Scranton who had led her to know Him. The suggestion of the joy into which the leader had entered brought this response. “For her I am glad but for us Koreans—we need her so! Our hearts are so dark, so dark!” Reader in America, is not Sarah's message God's call to you as His light bearer to those in darkness?

MARY R. HILLMAN.

### Miss PAYNE.

Miss Josephine Ophelia Payne was born in Boston, Mass., February 21, 1869. She received her education in the Boston public schools and afterward was book-keeper in a large mercantile house in that city.

Her call to the mission field antedated her conversion. While listening to a missionary address, she heard God's voice to her, and at the time of her conversion the yielding of her life to Christ included the surrender of all life plans to Him and the saying, “I'll go where you want me to go.” She immediately allied herself with aggressive evangelism whether in her own Church or in the slum meetings of the Salvation Army, also completing the course in the Boston Deaconess Training School as a further preparation for her missionary life.

When but 23 years of age, in the fall of '92, she was sent to Korea by the New England Branch of the Woman's Foreign Missionary Society. Here her splendid executive ability and rare business capacity gave her a high rank among her fellow workers. For years, until her death, she was a most capable treasurer of the woman's work in Korea.

Her ready sympathy and great heart secured for her the love of Koreans and foreigners alike. Hers was a rarely generous nature.



Her love found many avenues of expression. She gave for the joy of giving.

For 15 years she was teacher in Ewa Haktang, the girl's boarding school in Seoul. Through the pupils who have gone out from the school her influence lives on, extensive as well as intensive. She was greatly beloved by the girls. When returning from her last furlough in America, the train by which she arrived did not reach Seoul until near midnight. It was not thought advisable to permit the girls to remain up until that late hour. So overjoyed they could not sleep, long before daylight the following morning, the girls were astir, busy with the morning cleaning that everything might be in perfect order when she should go in to greet them. In her last years in the school she was permitted to witness a gracious outpouring of the Spirit among the girls during a series of meetings conducted by Dr. Hardie in the Chong Dong Church.

The last two years of her life were devoted exclusively to evangelistic work. The first night in the new Chemulpo home the Lord very definitely gave these messages. "I would ye should understand brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel" and I must preach the Kingdom of God to other cities also for therefore am I sent. "Her new field of service was travelling over an immense country district preaching and teaching the Word. This included the oversight of the work among the women in 75 Churches on the Haiju Circuit also 61 Churches on the Island of Kangwha and 22 smaller islands of the sea. Her one aim was to know Him and make Him known." On one itinerary a woman followed us from place to place to attend the meetings walking in all 600 li (200 miles). When asked if she were not very tired, she replied, "Oh, no, for it is like seeing Jesus to hear about him every day." Her preaching was with unction and in the power of the Spirit, so that many souls were led into the Kingdom, and the hearts of many hungry Christians fed.

She was greatly beloved by all Koreans wherever she went, for her great warm heart of love and sympathy never failed them and in her they knew they had a true friend. After her departure from us, among the visitors who came to express their sympathy was a man who in time of danger owed the preservation of his life to her. Words failed him and his grief exhibited itself in sobs and tears. The writer, her coworker, witnessed many other such expressions among the women in the country. Their most common utterance was very beautiful. They rejoiced in the fact that her Home going meant glory for her, but said, "in the flesh" they were very sad. The news of her death brought sorrow to many hearts in America as well as in Korea, but our sympathies go out especially to the brother and the aged father in their bereavement. The loss to the work here on the field is inestimable.

She was indeed well prepared for the sudden change. "I have done my best, and that will please Him" were some of her last words.

Her life was truly centered in Him. In the front of her Bible she had written these lines:

“My Home is God Himself, Christ brought me there.  
I laid me down within His mighty arms;  
He took me up and safe from all alarms,  
He bore me where no foot but His had trod,  
Within the holiest at home with God.  
And bade me dwell in Him rejoicing there,  
O Holy Place. O Home Divinely fair.  
And I, God's little one, abiding there.”

### THE QUARTER CENTENNIAL.

Dr. Noble has kindly consented to allow us to make some extracts from his paper read before the annual meeting of the council of missions, in Oct., 1909.

He says in part—It would be absurd for me in this paper to attempt to review the work of the past twenty-five years, as well ask a machinist to build a locomotive and bring it into the parlor, it would be a mighty small affair if it could be got within the door.—We are living too near these scenes to get a true perspective, but no one who has associated closely with this history of the Korean Church can view the past achievements of God's Spirit without marvelling. I shall not take your time to recount statistics, but there are however some mile-stones, that have in them marks for instruction. One was the effort toward an organic union of the various missions. It was a potential incident in the history of our mission field. No great movement occurs without some untoward results, even tho the work is finally carried to a successful issue.

Mr. Noble here notes the fact that the union was never perfectly consummated, and continues.

Out of this disintegrated structure arise some tall columns that will last through all our history, not least among them is the fact that we were made to know each other. Perhaps no greater service could have been rendered us. It led the way to conclusions whereby we could accomplish the last task given us, namely the division of territory. It is peculiar to the work on the Foreign field that to state the other man's proposition so that he will recognize it, is exceedingly hard, it can be done only by intimate personal knowledge and such knowledge is absolutely necessary for successful intermissionary relation. While returning from an itinerating trip to attend this conference, my mapu suddenly turned in his tracks and offered me his pipe. The pipe showed signs of great age, and decided marks of long and steady industry on the part of its owner, and as I had never attempted any thing of the kind, and having heard that there is cholera in the land, and fearing that some one of those tiny monsters might have lit on that pipe stem, and also remembering that I had two babies at home. I declined his symbol of friendship. But no amount of explanation could mollify him or place us on the old footing of mutual good



feeling. He set his face straight ahead and marched sturdily on while I trod apologetically at his heels. The trouble was we looked at things from different poles. I did not understand him and he did not understand me and many years of effort must roll between us before we could meet at the end of that pipe stem. Now we as missions have met each other with the pipe of peace and mutual understanding that would have been utterly impossible had it not been for that great effort four years ago. The common hymn-book, uniform translation of the Lord's Prayer and Apostles Creed, removed the source of irritation among the Churches in the country and makes possible now the transfer of large bodies of people from one mission to another. Union was not accomplished but united understanding was accomplished.

The division of territory among six Missions, it having just now been completed between the N. Presbyterians and Methodist Episcopal Missions, is more spectacular and of vaster moment than the work attempted by the efforts toward union at that time, and means more to us than teaching in the same schools and holding clinics in the same hospitals. That the final result anticipates the transfer of about ten thousand people and that all our arrangements were accomplished without leaving a single note of discord is a testimony and a promise. A testimony that we are pretty good people, and a promise that we shall be able to meet successfully all problems common to our work. It is significant that this division of territory occurred just on the month within three days that completes the Quarter Century of Missions in Korea.

The six Missionary Societies now in Korea record over two hundred thousand adherents. It would be interesting to figure out the results of twenty-five years more of labor in Korea on the ratio of the increase of followers during the last decade. We would have to pass over into Manchuria and China to secure a population large enough for our expansion. But history shows that Church following does not increase in numbers at a definite ratio through a long period. But we can make a safe forecast using past experiences as a guide. At the end of twenty-five years ought we not to see ten believers where we now see one? That means that there will be two million adherents to our Church at the end of the next Quarter Centennial, or one fifth of the population of the empire, in other words if we leave out the Roman Catholic communion from our reckoning Korea will be as much a Christian nation as either England or America is to-day. Some of us sitting here if permitted to serve Korea even less years than some are permitted to serve China will see Korea among what is called the Christian nations. At that day Korea will have its organized Missionary Society working throughout the eastern world. Who knows that already the Church here may not be extending a hand of help to New York or London.

To accomplish this end the task placed upon the Presbyterian Mission, North will be the leading of 700,000 to Christ, the M. E. Mission 400,000, Presbyterian Church, South 260,000, Canadian Presbyterian

Church 260,000, Australian Church 200,000, Southern Methodist Church 180,000.

The gains from the labors of other Protestant Missions will no doubt increase the ratio to meet the increasing population.

As near as I can discover by taking into estimation certain broad sections of the country to meet this end the work of the coming year will require from every village where we now have believers an average increase of four persons to our following.

This is no greater task than has been accomplished in the past year. I sincerely believe that at the end of the coming Quarter Centennial, Korea will be an evangelizing force—a world power.....

The development of the church in soundness of character has been no less rapid than in numbers.....

Now we have reached a time which inspires individual investigation and growing self-control. There is still room for the last element in the character of our church, but the distance between the maturer state of the church now, and what it was fifteen or twenty years ago, is so great that it appears as though it had passed through a vast stretch of time.

The greatest column in this structure is perhaps the revival of 1907, giving to our church the true vision of the sinfulness of sin, and the holiness of God. It gave us a glimpse of the coming type of believers. Not long ago a great educator and leader of men, told us that he believed that the coming type of Christian would be as far above the present type, as man is above the ape, and he added that he believed this man would arise out of the East. May it not be that this type will spring from the Korean body of believers? Whether the Lord finds such fruit here will depend largely on the largeness and purity of the missionaries' heart. May the close of the next twenty-five years find this regenerated race waging the real warfare of the age, thereby hastening the coming of His kingdom, so I believe, so I pray,

Even so come quickly Lord Jesus.

---

### THE THIRD ANNUAL MEETING OF KOREAN PRESBYTERY.

REV. MR. McCUNE OF SYEN CHUN.

The Presbyterian Church of Korea was organized as an independent body two years ago with Dr. S. A. Moffett its first moderator. Last year Dr. J. S. Gale was given that honor. This year Dr. H. G. Underwood, the pioneer missionary to Korea was chosen moderator. At this 25th anniversary of the opening of work in Korea, whom else should have been chosen? Although he had been absent from Korea for three years, he used the newly coined words as though



he had always known them. The five Presbyterian missions working in Korea are two Canadian, one Australian, one Southern Presbyterian (U. S.) and one Northern Presbyterian (U. S. A.). All converts under these missions and all missionaries are joined in the self-governing church of Korea. As yet the organization consists of but one Presbytery which meets annually, the idea being to train the leaders in Presbytery procedure before organizing a General Assembly. All local work is under the local Sub-Presbyterial Committees of which there are eight. They can exercise only such powers of Presbytery as may be delegated to them. In a couple of years they will become eight Presbyteries and the present Presbytery will become the General Assembly. There are now in Korea one hundred and twelve elders and fifteen pastors, eight of whom were ordained at this meeting and all of whom have completed the five years' course in the Theological Seminary.

Two years ago the Presbytery after organization decided to send one of the seven first ordained pastors as a missionary to the large Island of Quelpart south of Korea. This was repeated and this year from the eight newly ordained pastors a second man has been sent to work outside Korea this time, among the Koreans of Vladivostock Maratime Province. Russian statistics give about two hundred thousand Koreans in this Province. The missionary to Quelpart has a helper, colporteur and Bible woman. The ones to Vladivostock Maratime Province will be sent later. All of their expenses are paid by the Presbytery. A third ordained man has been sent to work for a month among the 700 Korean students in Tokyo University. The Koreans now have several young men studying oral Chinese, and they say that as soon as these men are ready they are going to send them as missionaries to the Chinese in Manchuria.

One of the other features of this Presbytery meeting was the establishment of a weekly newspaper to be edited by one of the Korean pastors and managed by a committee of Presbytery. We are hoping great things for it.

A Board of Education which will take up all matters concerning our church schools, was organized. This Board, whose chairman is Dr. Underwood, will relieve the Presbytery of the necessity of giving its time to discussions of schools, and enable it to put all of its effort into the direct evangelistic work.

Dr. A. J. Brown of the Board of Foreign Missions of the Presbyterian church in U. S. A. was present at the closing session of the Presbytery.

It is interesting to watch the Koreans discussing problems, making plans, attempting new feats and seeking advice from foreigners. The confidence that the foreign missionary has shown in the Korean has borne fruit in the confidence the Korean feels in the missionary.

The Presbytery was a love feast, a time of spiritual uplift as well as one of transacting of business. There was none of that "native and foreign" spirit of difference. We were all "natives." These Presbyters are spiritual men and they are keeping the church a spiritual power.

## A GLIMPSE OF A GREAT GATHERING.

THE SOUTHERN METHODIST CONFERENCE WITH WORKERS  
AT ICHUN.

The Southern Methodist Conference at Ichun Dec. 1-5 was to me the most beautiful and remarkable annual church gathering I have ever attended. God's Spirit was present in such power, day by day, that one was carried back in imagination to the first century of the Christian Church when all hearts were aflame with love to Christ and a holy passion for souls.

It was my first experience after my return to Korea, and was my first country trip, and I shall never cease to be grateful to God for having been privileged to be present.

I had reached Seoul one evening and the next morning set off with Mr. Hugh Miller of the British and Foreign Bible Society on this journey of nearly one hundred and fifty miles by train and horse.

We had reached Cham Sung shortly after noon, were met by two riding and one pack horse, and set out on our ride of 140 li (43 miles). Spending the night at a small village we reached Ichun about 5 o'clock the following afternoon, and were given a hearty greeting by Rev. J. L. Gerdine, and by the other missionaries present: Rev. C. T. Collyer, Rev. E. L. Peerman, Rev. J. W. Hitch, Rev. M. B. Stokes, Dr. W. T. Reid; and Rev. F. K. Gamble.

The two days and a half we spent at the Conference were days of heaven upon the earth. Though I could not understand the addresses I could feel the presence and power of God's Spirit in each meeting.

There were about 300 delegates in attendance from all over the Southern Methodist district in Korea. They included pastors, leaders of groups of churches, helpers, colporteurs, Bible women, merchants, and farmers. All were there at their own expense; all had walked from their villages; and some had travelled for a week a distance of 200 miles in order to enjoy the gathering, and get inspiration for another year's work. I secured photographs of three Bible women who walked over 100 miles to be present; and of a blind man who groped along more than 20 miles to attend. Such heroism puts to shame the petty sacrifices made by the Christians in America or Australia or England. It was a constant inspiration to see the manner in which the Koreans drank in the addresses delivered by the missionaries. Whether it was a fervent sermon on "faith which worketh by love" by Mr. Gerdine; an address on God's Word by Mr. Miller; and appeal for personal work by Mr. Collyer; or a plea for the infilling of the Holy Spirit by Mr. Stokes; they treasured up each one, for personal help, and for passing on to others during the coming months.

The keynote of the Conference was the "Million Souls for Christ" campaign. Every address; and every talk; and every song; was



concentrated on this one great aim. At the first meeting Dr. Reid led the congregation of over 400, in the beautiful country church, in singing the campaign song by Mr. Harkness: "A Million Souls for Jesus." How they did sing under his efficient leadership. It would have done Alexander or Harkness good to be there and hear them. Again and again—the first two lines softly as a prayer, and the last two lines loudly as a call to work—they rang it out on that cold December night in the heart of Korea:

"A million souls for Jesus!  
Lord, grant our heart's desire;  
A million souls for Jesus,  
Oh, spread the Gospel fire."

It was the most popular hymn of the Conference. They never tired of singing it; and had it once or half a dozen times at almost every meeting. Before the conference closed a number of Mr. Gerdine's leaders decided to teach it to the women and children; and to suggest to the churches that it be sung each morning at family prayers; and then prayer offered that the result may be obtained.

The Koreans took up the plan of the Pocket Testament League with keen enthusiasm. It was suggested by Mr. Collyer that each Christian in the Southern Methodist Church be urged to purchase 20 of the special Gospels of St. Mark at one *sen* each; and use them in the effort to win 20 of their unsaved friends to Christ. The leaders were asked to urge the people in their districts to give the Gospels to their unsaved friends with a tender loving appeal to accept Christ, and then to keep praying and working for their salvation, and not stop with the mere distribution and a single effort.

The most thrilling hour of the Conference came when the appeal was made by Mr. Collyer for the delegates, who were not paid helpers, to devote their entire time for so many days during the next three months to preaching the Gospel or doing personal work for the unsaved. This voluntary offering of days of work for God was a new thing to me, and I was amazed at the marvellous response to the appeal. Sometimes there would be ten or fifteen or more men on their feet at once, eager to call out their "days of service." A merchant arose and said: "I am going to do this work all the time; but I will devote myself wholly to it for one week in every month," making 21 days during the next quarter.

A boatman said he would give 60 days to the Lord during the three months. Another declared he would give everyday, *save Sunday*, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach everyday no matter where he was. A travelling merchant said he was going to preach all along the road as he travelled, but he would give especially six days. A young man only seventeen years of age in Mr. Peerman's district said he would give thirty days; and another in the same region only sixteen stated that

he would devote twenty days to the work. One man aroused enthusiasm by stating that he would give thirty days during the three months, but thereafter as long as life lasted he would preach diligently. Another declared he would devote sixty of the ninety days to the Lord, and would keep on in this way until the million souls were won. At length the blind man arose—the one who had walked twenty miles to be present—and said he would give the entire ninety days to the work. One of the women delegates said she could only promise six days but she was going to preach to everyone she met. The total number of days promised was two thousand seven hundred and twenty-one, or the equivalent of one man preaching Christ constantly for seven years, seven months, and five days! Then the leaders were asked to follow the same plan in getting offerings for voluntary days from the members of their various churches.

The meeting closed with a hearty singing of the "Million" song; and then the city having been divided into districts, the delegates went out to spend the rest of the morning in preaching Christ to the people in every home in Ichun. Before the day ended 10 publically confessed Christ as the first result of this effort.

Before the Conference closed, Mr. Gerdine met the delegates of a number of the circuits, and outlined to them the following effective plan of campaign: first, to get the message and spirit of the Conference to each church as quickly as possible; second, to get pledges of voluntary days of service from the membership of the local churches; third, to ascertain the number of Gospels the Christians in the various churches will use in winning others to Christ; fourth, to lead the voluntary workers in a one day's work of evangelization in some village where there are at present no Christians. In speaking of this plan Mr. Gerdine said: "I urged the leaders to spend a night in a village where there is a church. He will present the first three points, and the next morning will lead the voluntary workers in a one day's campaign in a neighboring village, to show them how the work is to be done. He then goes to another church and repeats the process. This will bring the work of the Conference before the churches within a week's time."

In closing let me add a word about the beautiful spirit of love and devotion and harmony I saw among the missionaries at the Conference. Seventeen or more hours daily—from 5 a.m. until 10 p.m.—were spent in the conference meetings, in personal interviews, or in prayer and Bible study—save brief periods for meals. Five of the missionaries slept in a small school room; and the remaining four in two rooms of the Korean pastor's home. Of course there were no chairs nor tables, but a happier lot of men it would be difficult to find. I was worthy the brush of a great artist to see several men lying or squatting about a little lamp or a candle in the morning before daylight, poring over the pages of God's Word, getting inspiration and strength for the duties of the day.



## THE NEEDS OF A NATIONAL IDEAL FOR KOREA.

BY REV. H. B. HULBERT.

The thing which has impressed me most deeply, upon returning to Korea after an absence to two years and a half, is the need of a national ideal for the Korean people. I think history bears me out in affirming that no nation can continue a successful and vigorous life without an ideal. You may call it by any other name, it resolves itself to this, *A National Ideal*. Now in some countries and under some circumstances this ideal may be almost wholly subconscious, it may not have been formulated, and if any one were asked what it was he might be unable to put it in words. But all well informed people readily understand what is meant by Americanism, the British spirit, the German ideal, the Japanese *bushidō*.

It would be manifestly foolish to deny that all national ideals to-day are based upon self-interest though this is limited in some cases by a general spirit of fairness and a willingness to give a "square deal." And it is curious and instructive to observe that those nations have been the most successful in which the purely selfish instincts have been most held in check, by the recognition of the rights and interests of others.

But to come back to our first proposition—a national ideal for Korea. We may approach an answer to this question, perhaps most readily, by a process of elimination. And, to start with, Korea's ideal can hardly be a political one. Nor can she have martial ambitions, for in addition to the fact that she is no longer politically independent, she has never developed the military spirit. In this she has followed the lead of China where the constructive forces of society have always taken the precedence, and the military spirit has not been developed through feudalism. In the third place there is no reason to believe that the Korean people will develop a powerful commercial spirit. They are fairly honest and fairly thrifty but through all the past centuries the amount of arable land has been so great in proportion to the population, as compared either with China or Japan, that the purely acquisitive spirit has not been by any means so highly developed, necessity has not compelled it.

There is only one line along which Korea is prepared by temperament and by opportunity to distinguish herself; one field of activity in which she can make a reputation and by which she can command the esteem and elicit the applause of the enlightened portion of the race. It is by becoming a genuinely Christian nation and by putting to proof the promises of the Christian scriptures that "Righteousness becometh a nation," and that a body of people devoted to the principles of Jesus Christ, offering only moral and passive resistance to appression, pledged to cleanliness of life and mutual helpfulness *is absolutely safe from disintegration*. Love always wins. And their only resource is the development of a Christian spirit so like its great Founder that every other opposing force shall be conquered by its patient gentle power.

